

The **PULPIT**

A Periodical of Contemporary Preaching

JUNE, 1948

Let Us See Jesus!

By LEWIS M. HALE

**The Challenging New Frontier in
Christian Education**

By LUTHER W. YOUNGDAHL

Shadrach, Meshach and Abednego

By FRANK HALLIDAY FERRIS

The Death of Christianity

By SAMUEL W. MARBLE

Noblesse Oblige

By H. RICHARD RASMUSSEN

Honesty and the Holy Spirit

By ROBERT WAYNE McLAIN

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Charles Clayton Morrison, *Editor*

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Sermon Illustrations

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Christ Taught Him to Forgive

There is a story told of a New Zealander, a native, in his mission church in the jungles awaiting to partake of communion. He was kneeling when he noticed that the native Christian next to him was the man who several years before had killed his father. Suddenly he arose from his knees and went out of the church with murder in his heart. It took this primitive Christian some time to control himself and get ready to go back to the communion table, ashamed of his conduct. While he was struggling with his problem he recalled the words of Jesus at the Last Supper, "By this sign ye shall know my disciples—that they love one another." Then he remembered Jesus on the cross praying, "Father, forgive them, for they know not what they do." The native Christian returned to the church and took his place next to the man who had killed his father, with a prayer of forgiveness upon his lips.—*Lyndon L. Schendel, First Presbyterian Church, Bay City, Mich.*

Phillips Brooks— and Christ

St. Gaudens' statue of Phillips Brooks still stands in Copley Square, Boston, a benediction to the thousands who daily pass under the sway of that uplifted bronze hand—one of the truly great works of sculpture in America. But the liberals of Boston resented the figure of Christ behind Brooks, one of his hands on the shoulder of the preacher pressing him out into the midst of the crowds of needy men. To these intellectuals, it seemed that Brooks should be left standing alone—on his own two feet. So they had another bronze of the great preacher erected, down Boylston street on the Museum grounds. No Christ was standing there; Brooks stood on a granite pedestal, solitary and splendid. The two statues were only a few blocks apart, and for a year or two the same crowds passed by both statues. But it was found that there was no appeal in the solitary Brooks, and that statue was removed. The lesson in all this is that one cannot under-

stand Phillips Brooks apart from the Christ who was constantly thrusting him out among the people to whom he ministered while he yet spoke in the days of his flesh. We know only too well that a Phillips Brooks, apart from his Christ, could never stand.—*Homer W. Henderson, Hilton Methodist Church, Maplewood, N. J.*

The World's Greatest

The judgment of H. G. Wells that Jesus "stands first" among the great personalities of history accords with the testimonies of other leaders of human thought. The verdict of Renan was that "Jesus will never be surpassed." Beecher said: "I have always found my hero in Christ. . . . Every ideal that I have had of true manhood was comprehended in him. And I bear witness that not from Washington, nor Franklin, nor the Puritans, nor from reformers, nor philosophers, nor from men who have achieved in different spheres, have I drawn much or many things, but that by the grace of God in Christ Jesus I am what I am."

Such verdicts might be paralleled from men and women representing every order of genius and every rank in society. They all agree that while every other great man in the past twenty centuries has been left behind, Jesus is still in front, incomparably the greatest of all the sons of men, in intellectual stature and in moral and spiritual grandeur.—*B. Simpson Black, Bonar Presbyterian Church, Toronto, Can.*

We Too Were at Calvary!

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post while a soldier scourged him. He saw the whip in the soldier's hand, its thick lashes studded here and there with bits of lead which were intended to cut into the flesh. As he brought the whip down on the bare shoulders of Jesus, the dreamer shuddered to see the welts and bloodstains it left behind. When the soldier raised his arm to strike again the dreamer rushed forward intending to stop him; as he did so the soldier

turned around and the dreamer recognized—himself!

We often think how cruel those men must have been who scourged and crucified the Lord Jesus, but in a spiritual sense it was not alone the Jews and Romans who crucified the Son of God: we were all there at Calvary; we all had a part in the transaction.—*William Ward Ayer, Calvary Baptist Church, New York, N. Y.*

No Roof Needed

In one of his books Rufus M. Jones relates how Phillips Brooks used to tell of a missionary who came home on furlough from his field in Africa. Returning to Africa, he presented to his people a sundial which he thought would be of practical value to the community. The simple-minded people, however, were so filled with wonder over the marvelous gift that they immediately built a roof over it to guard it from rain and sun.

Dr. Jones remarks: "There are doubtless types of religious piety much like that, and there have been individual mystics who have endeavored to insulate their high experiences from contact with the world where action lies."

Spengler's Tribute to Jesus

The famous author of *The Decline of the West*, Oswald Spengler, would not be thought of as a champion of Christianity, but in his book he pays this tribute to Jesus: "The incomparable thing which lifted infant Christianity above all the welter of religions of the day is the figure of Jesus. In all the creations of those years there is nothing that can be set beside it. Tame and empty all the legends and holy adventures of Mithras, Attis and Osiris must have seemed to any man listening to the still recent story of Jesus' suffering, the final journey to Jerusalem, the last anxious supper, the despair in Gethsemane, the death on the cross. Jesus' utterance stayed in the memory of many of the devout even in old age. When friends and disciples of the sufferer had grown gray and his brother was president of their group in Jerusalem, they at last put together from sayings and narratives current in their small communities, a biography so arresting that it evolved a form unknown to the classic world—the gospel." And then Spengler continues: "Christianity is the one religion in the history of the world in which the fate of a man of the immediate present has become the central point of the whole creation."—*Augustine Jones, Congregational Church, Palo Alto, Calif.*

Were His Fears Justified?

It is recorded that Daniel Webster once expressed his fears for the future of America in four words: "abundance, luxury, decline, desolation."

THE EDITOR'S PAGE

The Event of the Month

THE Zionist movement has finally, after forty years, proclaimed itself a state, announced a provisional government, requested recognition by other governments, received recognition by the President of the United States, and applied for admission to the United Nations.

Israel Proclaims Itself a State The name of the new republic is Israel. Its capital is Tel Aviv. Its first president is Chaim Weizmann, the most potent figure in Zionism. Its territory consists of the three sections of Palestine accorded to the Jews in the United Nations partition plan adopted last November. The British have surrendered their mandate and are moving their troops from the country. The first effect of the proclamation was to transform the fighting between Arabs and Jews into the status of a legal war. The Arabs "declared war" on the new state the day after the proclamation was made. From Egypt, Transjordan, Iraq and Syria, armed forces are, at this writing, poised for an invasion of Palestine from all four points of the compass. Tel Aviv has been bombed from the sea, and Jaffa, recently captured by the Jews, will probably be next. Shiploads of displaced Jews in Europe are being collected for quick transport to Palestine. In this "war," the Arabs have the greater number of troops, but the Jews—now Israelis—are not short of equipment and probably are the better fighters. What the outcome of the struggle will be is anybody's guess—whether a terrible massacre of the Jews in Palestine, or the triumphant establishment of their paper state on the firm ground of actuality.

The Book of the Month

THE AMERICAN CHURCHES, AN INTERPRETATION. By William E. Sweet. Abingdon-Cokesbury, \$1.50.

RECOGNIZED by his scholarly peers as the outstanding authority in American church history, Professor Sweet has given us in this compact little book a sort of distilled essence of the many books he has hitherto published in this fascinating field of his special interest. He takes us back to the origins of most of our churches and shows how they stem either from the "right wing" or the "left wing" of European Protestantism. The right-wing churches constituted the main body of Protestantism in Europe, but those of the left wing came into their own in America. The fundamental distinction in this classification is that the right represented the state churches, while the left represented the dissenters who revolted against state establishments, that is, the union of church and state. From the left came

"all the great concepts for which American democracy stands today—individual rights, freedom of conscience, freedom of speech, self-government, and complete religious liberty." The influence of eighteenth century philosophy upon the founders of the new republic reinforced the religious ideas of the left-wing churches. The author explains the multiplicity of our denominations in large part by the waves of immigrants from many lands who brought their religions with them. His chapters on Revivalism, the Negro, Roman Catholicism are especially enlightening. In the final chapter Dr. Sweet explains the "activism" which characterizes American Protestantism and gives a stout defense of it.

A Thought for the Month

THOSE who insist that action toward a united Protestantism must wait until we have a profound change in the spiritual life of Protestant church members, are missing the main point of the ecumenical movement. The fact, as I see it, is that nothing less than a reconstruction of Protestantism will generate the spiritual revival we all profoundly desire. There will never be any more spiritual vitality in our denominational churches than we now have. These churches have long since passed their zenith in spiritual vigor. The attainment of an ecumenical church is in the interest of a profounder, a richer and a more adequate spiritual experience in personal life than our sectarianism is able to evoke. The motive for Christian unity is a double one—not only to bring to bear the full strength of the Christian faith upon the objective scene in America and throughout the world, but also to enrich and greaten the spiritual life of every individual believer. The Christian man cannot come to his full stature in Christ in a sectarianized church. Paul foresaw the impoverishment of spiritual life that sectarianism would entail, and admonished the Corinthians to remain ecumenical in order that they might enjoy the full richness of Christian experience which only the ecumenical fellowship could supply. It is not too much to say that a united church will produce a new kind of Christian! The glory and dignity of its world-wide mission and the depths of its richer fellowship will be reflected in every faithful soul. It can be affirmed with assurance that there will be no "great awakening" in Protestantism until its leaders and people set their hands and hearts to the great task of giving to Christ the church which his Lordship deserves, for which he prayed and for whose life he died.

Charles Baxter Keon

The Challenging New Frontier in Christian Education

By LUTHER W. YOUNGDAHL

I AM a strong believer in the church college and the important function it performs in our society. It is the oldest institution of higher learning in this nation. Our forefathers came to America in search of new opportunities to worship God, to speak their convictions, to live with dignity as free men. They were convinced that Christian higher education was essential to the perpetuation of their cherished ideals and institutions. And so they lost no time in building the first church college. They realized that leadership, inspired by Christian principles, must be trained to meet the trials of life. This conviction brought about the founding of the



church college before state universities and other institutions of college rank came into being. For three hundred years it has served its country well. These three centuries of achievement vindicate its right to be and to prove the sound judgment of those early pioneers.

The church college stands for life's highest ideals. It is engaged in an eternal quest for the truth. It lays emphasis upon genuine scholarship, upon the discipline of thorough study. Its graduates are to be counted among the nation's greatest scholars. But more important, it opens wide the portal to the unseen world of the spirit. It sends its sons and daughters forth with vision and spiritual power to see them through life's darkest hours.

SERVICE A CHIEF GOAL

The church college trains its graduates for service. It gives leadership to the nation. From its halls and classrooms and chapels have come presidents, governors, legislators, judges, educators in greater proportion than from any other single source. Upon it the church depends for its preachers, its teachers, its missionaries—all its leaders. Without it, the work of the church could not go on.

Never before has the important place which Christian education occupies in the life of the nation been so apparent as it is today. Amidst the chaos, confusion, uncertainty and fear of the world, there is need for clear thinking and plain speaking. It must come from leaders who are honest, unselfish, courageous and dedicated to the service of God and fellow men.

What we need today is not only intellectual literacy, but social, civic, moral, spiritual literacy as well. Too much of our higher education in these past years has been concerned with training com-

petent technicians, in supplying facts and more facts. It has worshiped the false god of success. It has handed its graduates a diploma and sent them out to pursue selfish goals in a mean and petty scramble for individual gain and advantage. Its measures of success have been the bank account, the size of one's home, the cost of one's automobile, the membership in an exclusive club. It has failed to instill any social consciousness or any appreciation of the responsibilities of leadership. This education which merely makes people smart and clever in acquiring money, place and power but fails to touch their moral lives may be worse than no education at all.

'HE THAT LOSETH HIS LIFE'

The aim and purpose of the Christian college, on the other hand, is not only to produce intelligent leaders, equipped with facts and skills, but leaders dedicated to the high ideals of service to their fellow men and who follow the precepts of Jesus when he said, "He that loseth his life for my sake shall find it." The Christian college accepts the obligation to improve and strengthen our spiritual resources.

E. Stanley Jones tells how the Japanese have a way of stunting forest trees so that they never grow any higher than two or three feet. They become potted plants instead of forest giants. This is done by tying up the taproot, so that the trees live off the surface roots. It remains a stunted thing. Too many of our lives are like that. We live off the surface roots, not from the depths. A college or university degree does not enable us to become "forest giants" unless we have within us the taproot that goes to the depths of a genuine Christian faith and provides our spirit with the nourishment of understanding, the confidence in a divine purpose, and the fervent desire to help our fellow men. The Christian college aspires to tap these depths in each individual student. It is a worthy objective in these days of individual fear, frustration and failure to achieve happiness because of lives morally stunted on the food of surface roots.

Ruskin emphasized the need for concern with human relations in our schools when he said: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers and then having them turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them in the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, difficult work to be done by kindness, by watching, by precept, by praise, but above all, by example."

THE NEED FOR CHRISTIAN LAYMEN

The responsibilities in the face of these grave spiritual problems of the day rest with leadership in every phase of our daily life. As someone has said: "Only when people in positions of leadership in business, in the professions, in government, in the laboring world, realize that they have a call to 'full-time Christian

service' equally with the minister, can there be any hope of a Christian victory in the world today." The Christian college and its teachers are consecrated to the task of supplying leaders with these needed qualities in all walks of life.

Yes, the challenge of the Christian college today is to turn out men and women responsive to this call of service. Its graduates are the natural leaders in accepting the challenge of this great frontier. For, in the words of Kipling, the frontier is waiting for those with courage:

There's no sense in going further,
'Tis the end of cultivation;
So they said and I believed it
Till a voice as bad as conscience
Rang interminable changes
On one everlasting whisper day and night repeated;
Something hidden, go and find it,
Go and look beyond the ranges,
Something lost behind the ranges,
Lost and waiting for you, go!

Truly we need men and women with Christian fortitude to go behind the ranges, there to search out the great spiritual resources. Only by a greater social, civic, moral and spiritual literacy can we ever secure lasting peace, preserve liberty under the law, maintain respect for basic human rights, and protect the rights of minorities. Only by strengthening our spiritual resources can we create better living standards at home and abroad, or secure as much security as is consistent with freedom.

CITIZENS OF A DEMOCRACY

We dare not take these things for granted. They will not be ours merely for the asking. Each generation must earn its heritage. To attain these objectives we must work overtime to continue our education, to give energetic and responsible attention to public affairs as well as to our more immediate and personal jobs. As citizens of a democracy we must constitute ourselves a nationwide pressure group to insist that our government formulate policies calculated to bring us constantly closer to these objectives. Liberty, good government, a decent community, a constructive peace cannot be easily acquired. We must pay the price in work and sacrifice if we hope to secure and maintain them. More active, participating citizens are required in government, in politics. The lagging interest in elections must be revived. We must carry out our convictions by participating in the field of politics. Democracy cannot long survive unless all citizens are willing to shoulder the responsibilities of action and cease the role of bystanders and grandstand spectators. Our battle is being fought in the arena and that is where we belong.

The way is rocky and fraught with peril. Too many of us fail to appreciate the hazards and are like the young American who arrived in Zermatt, Switzerland, and seeing the towering peak of the Matterhorn, asked, "What's the name of that big rock?" When told it was one of the most famous of the Alpine summits, he said: "Do you think I could get

up there this afternoon?" Little did he know the story of that peak's costly conquest, of the lives that it had taken, of the hazards still involved in its ascent. So is liberty, a decent society, a lasting peace, each a majestic mountain peak. How much do we really want it? Do we appreciate the cost? Are we willing to pay the price for it and sacrifice for it?

THE GRASS ROOTS OF LOFTY SERVICE

Those are the questions to be answered by each individual. No matter how immense the problem, each of us has a part to play in its solution. Our efforts must begin in our own homes, families, communities, if we are to solve the larger problems of the world. We need to bear in mind that we have these jobs to do first before we can hope to bring the desired order in the world. Too many of us are like the young man who suffered serious eye trouble and was given by his oculist the following diagnosis: "You are living on these western prairies where you look out constantly over a vast expanse; you need something close at hand to lean your eyes against."

I think many of us are in a similar predicament. We look over a world of turmoil. Never has the range of the ordinary man's vision taken in such a wide scope and dwelt on such immense affairs. And so many of us are having trouble with our vision. We need something close at hand to lean our eyes against. That something is individual character shouldering its own responsibility in the community. It means building a wholesome family life for our children. It means participating in local government. It calls for service to the church on the corner. It demands effort to build good schools. It requires work to serve the unfortunate, and handicapped men, women and children of our community. It exacts sacrifice in the making of a lasting peace for all people of the world. All this rests with the individual citizen. Yes, we have much to lean our eyes against in these crucial days!

THE WORLD BATTLE OF TODAY

Two types of life are struggling for mastery in the world today, as in all the past. One is the material type, the other is the creative type. They use the same set of motives, but in reverse order.

The material order plunges the individual into a race for all the wealth that can be acquired. The next objective is to find enjoyment in such position and power as wealth can give. Of secondary importance is the challenge to cooperate with others in rendering some useful service to society. This type of life puts the profit motive first. Too often its product is a possessive kind of man who is obsessed with the love of power and practices a patronizing kind of charity. He may be a truly benevolent citizen, but the intense chase for material possessions has dulled his perspective for other goals in life.

The truly creative way of life pursues achievement on an entirely different road. It asks us first to render some useful service in society; then to assume the

responsibility which such a service brings; and finally, to acquire such profit as the service creates and use it for the common good. Such a type of living develops the creative man who lives cooperatively and with tolerance. He has found that work to be done for society is far more important than any material profits derived from it for personal gain. He is the type of individual which higher education should strive to train.

WHAT IS SUCCESS?

Charles P. Steinmetz said that "to succeed is to make a living at work which interests you. Remember that the work which interests you may not make you rich. What of that? The wise man learns to live. The shrewd man, in the struggle for material goals, learns to make money. Look around you and you will find that the man who has learned to live is the happier of the two. He may be poor in the world's goods but he has the key to happiness in his heart."

Steinmetz, who turned down offers of salary greater than the President's in order to remain at the work he loved, when asked what would be the next great development, said: "In the field of spiritual law." His research in science had convinced him of the need for progress in human relations and in finding the road to true happiness and worthwhile living.

Ruskin was thinking of similar values when he said: "There is no wealth but life. Life, including all its powers of love, of joy, of admiration. That country is richest which nourishes the greatest number of noble human beings."

We need to remember that human beings are the real products of business, or ought to be, while goods, commodities, dividends and profits are only its by-products.

Our primary business on earth is not to make a living but to make a life. Making a living is necessary and right and proper, but it is not the end; it is only the means to the end. Too many of us today are confusing these means and ends.

MAKING A LIFE

At a recent banquet one of this state's outstanding business men told the story of one of the early railroad kings who had one passion only in life and that was to control all the railroads in America. He worked at this one obsession from early in the morning until late at night. And he came very close to achieving this ambition. In his determination to own all the roads of America he piled up millions and millions of dollars in wealth, in land, in fine clothes, in mansions. Yet, in spite of all his wealth and power, he was a lonely, ill, unhappy old man.

One day he was sitting on his sun porch in his luxurious castle on his luxurious estate on Long Island. No friends were there to chat with him. Instead he was surrounded by a tight circle of doctors, nurses and attendants. He suffered splitting headaches which could be relieved only by the taking of

dope, which he declined because it dulled his brain power and handicapped the planning and building of his industrial empire.

At this particular time of day the sun was setting and as his tired eyes looked out from his lonely fortress he saw a long, winding road, bathed in the beauty of the sun's dying rays, and lying beyond the bounds of his estate. As he looked his eye caught the sight of a barefoot boy, dressed in faded denim, old straw hat and patched shirt, walk whistling down that road, with a string of fish slung over his arm and a faithful mongrel trotting along close at his heel.

The old man looked wistfully at the beauty of this scene for a long, long time. It had made him forget his plans for dominating America's transportation lines. Finally he cried, with anguish: "O God, how did I miss taking over *that road*!" Yes, for all his wealth and power he had failed to take over "the road to happiness."

THE TEST OF A SUCCESSFUL LIFE

The test for judging the activity pursued in making a living is not the wealth, the income, the things produced, but the kind of life it permits or creates; the kind of men it makes of us. Both labor and management must bear these truths in mind if we are ever to have industrial harmony and understanding between the two.

Therein alone lies success—or failure. Therein lies the test by which to judge whether our way of making a living is right—by the kind of men it enables or compels us to be.

Let us be on guard so that we do not mistake many of the by-products of business for the primary products. The profit motive is right and valid and useful in its rightful place; it is a prod to progress. But to make it the end-all of business and of life is dangerous, for both the individual and society. In other words, to use men to make money, instead of using money to make men, is not worthy business; it is shortsighted brutality! It has lost sight of the first reason for living and the final end of society.

Let us recall, then, that the real business of business is the making of noble and happy human beings; goods and profits are means to that end. This is not fantastic idealism; it is the only sound philosophy of business or of life. It is in keeping with the Christian philosophy. Until it is followed, our industrial order will be out of focus.

CHALLENGE TO CHRISTIAN EDUCATORS

To produce leaders imbued with the purpose of making a life—therein lies the challenge to Christian education.

It has been pointed out that we educate the finest engineers and chemists and biologists in the world, but our human engineering is so bad that not too long after victory we do not know what to do with it.

The wonders of science are all about us, yet the wisdom which can utilize these wonders in building the "Golden Age of Man" is sadly lacking. We have

concentrated on speeding up the progress of science and let the development of human nature lag. And so today we find a gap of thousands of years between scientific knowledge and human understanding. We have an abundance of facts and knowledge, but so little understanding! We have succeeded in attaining technical and scientific skill, and yet have so little comprehension of those human relationships which are the basic element in our global destinies.

In three short years of laboratory work we advanced from gunpowder to the atomic bomb. Now whole cities can be destroyed with the energies released. And yet the secret of civilization and amicable living has not been found. We are still floundering in the quest for the simple formulas which can bring world peace at the conference table, agreement in the factory and workshop, and can tie our families together. The ominous shadows of greed and passion hang over a world which lives in fear that a neighbor may be the first to push the button or drop the bomb that will touch off the flames and hell of an atomic and germ war. Some people think that by further miraculous research a mental gadget will be developed which will get our human relations right and make them what they ought to be. I am afraid it is a futile hope. Our problems will not be solved in that way. Look for no miracle! Only enlightenment in human relations can eliminate fears which cloud the lives of mankind.

THE CALL FOR CREATIVE LEADERSHIP

The engineers, chemists and biologists will always be required in building a better world. They must not take a vacation while man strives to adjust himself to the rapid progress of the past years in science. Rather, there is plainly a desperate need for those who have the genius for bringing the simple relations of mankind into focus and for accelerating our progress in learning to live in amity, and in learning to make worthwhile use of the advancements which science has to offer us.

We must have the human engineers to guide us in the utilization of science. Scientific knowledge is a menace to the world and man's future unless we temper it with compassion and understanding. It is there that Christianity must take over if the world is to meet the challenge.

Charles A. Wells has warned: "One of the most dangerous signs of the times is that the world and its thought is not being influenced by Christian attitudes and principles as it should be and as it has been in the past. The voice of the church and the Christian testimony does not penetrate far into the current scene. An examination of this situation reveals the deadening compromises that so sadly diminish the influence of Christian testimony. The day has passed when it could be said that the Christians are a people who stand apart in daily behavior from the rest of the world. We have been swept along with the crowd, partaking with them in the same intemperate, conscience-destroying indulgences, so

that when we speak the world is not impressed. God keeps the flame bright but we have sadly dimmed the light by our indifference and neglect."

AN IDEAL OF HEROIC SERVICE

One of the great stories of heroism in World War II illustrates the ideals that we must follow in finding our destiny. It is the story of Lt. Col. John Henry Patterson, a citizen soldier killed in the service of his country. His body lies on the summit of Mount Oliveto in the Apennine mountains of Italy. His character and deeds ought to inspire us to better and nobler living in a world of peace.

Patterson had been superintendent of schools in Phoenix, Arizona. The qualities which made him a good teacher made him also a good leader of men. Between the time he landed on Salerno Beach and his untimely death on October 2, 1943, he had carried out seven difficult missions with the phenomenally low casualty list of seven men out of the entire battalion.

According to the story coming out of the war, "Oliveto was Patterson's last important mission. It is a dominating hill from which the Germans were interdicting the road to Ponte di Benevento. There was no advancing until that height was taken, and a combined operation with Col. Patterson's battalion, supported by tanks and artillery, was planned.

"The artillery did its stuff, but when the tanks went in they found that the enemy's observation from that height was so accurate that it would have been suicidal to go on. The Germans had a battery of 88's up there, machine gun nests and infantry clustered around a sort of saddle in the hill.

"Col. Patterson would have been justified in holding back until a larger force could be assembled for the operation, but he had never failed to carry out a mission before and certainly he had never turned back.

"He went out with a patrol and studied the terrain. There were two gullies that climbed on each side of Oliveto to the heights above that saddle where the Germans were concentrated. If the gullies could be reached it would not be the nazis but the Americans who commanded the higher positions and the issue could not long remain in doubt after that.

'ALWAYS TAKE THE HIGH-GROUND'

"And so Oliveto was taken—a feint at the center while under the cover of darkness the main force climbed those gullies to high points, then swung down to take the Germans of both flanks. It was such a surprise that they captured those three precious 88's before the enemy could even spike them.

"Not a single American soldier was killed or wounded, so the total now was eight missions seven casualties. Ponte di Benevento was taken and the regiment moved north."

The march to victory, however, was not to be completed by Patterson. An orderly walking in his rear tripped over a wire exploding a mine which

(Continued on page 139)

Let Us See Jesus!

By LEWIS M. HALE

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. John 12:20-22.

FITTING is the oft repeated story of a young minister who on entering his pulpit discovered a note which read: "Sir, we would see Jesus." A devout soul, fearing that brilliant preaching threatened the eclipse of Jesus, had written it. So effective was the suggestion that a few months later on entering his pulpit he found a note scrawled in the same hand: "Sir, we have seen Jesus." The pungency of the story accounts for its repetition.



The story of the Greeks who requested of Philip the privilege of seeing Jesus, as told in John 12:20-22, is pregnant with meaning. It provokes two questions which should be answered by all

who would serve Christ and point the way of salvation for men.

There is a universal restlessness among men which is not universally understood. Rightly interpreted, it means: God created man with a spiritual thirst for which there is no satisfaction until he finds himself in relation to God. It is common to men of wealth and men of poverty; men of learning and men who are illiterate; men of social standing and men of no social standing. Augustine gave the answer when he wrote: "Thou madest us for Thyself, and our heart is restless until it finds repose in Thee." All who are blind to this answer will continue to grope as those who are driven by thirst in a desert land. Those who repose in God find their restlessness supplanted by the "peace that passeth understanding."

WHY MEN DESIRE TO SEE JESUS

The Greeks who desired to see Jesus were evidently doing so in response to spiritual thirst. Recognizing, however, the fact of their thirst does not wholly explain their quest. It explains motivation but not direction. Why did they desire to see Jesus rather than someone else? It is not far-fetched to assume that they knew people who bore testimony concerning strange things which were the result of personal acquaintance with Jesus. Likely they had known Philip before and since he was found by Jesus. It is quite likely, too, that they were of the crowd with Jesus when he called Zacchaeus from the sycamore tree to abide in his home. In that case they must have known of the mighty transformation which

Zacchaeus experienced. Still others might have confronted them with testimony concerning the strangely transforming and satisfying effects of fellowship with the Christ. Driven by their innate thirst and guided by the light reflected in the experience of those who knew "The Water of life," "The Light of the World," it is not strange that they should come to Philip saying: "Sir, we desire to see Jesus."

Their coming to Jesus, led by his faltering disciples, seems to have occasioned in him a strange resurgence of hope. A new light seemed to penetrate the natural darkness with which he was surrounded at the particular time of their coming. Knowing that the quest of the Greeks was inspired by the testimony of those whom they had known, would seem to account for the revival. It may too, in a very large measure, account for the instruction which Jesus gave to his disciples concerning their mission and ministry in the world, when he said to them: "Ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria and unto the uttermost parts of the earth." The testimony of those who have known Jesus personally has been, and ever will be, a major factor in all effort to "make disciples of all the nations."

WHAT HAPPENS WHEN MEN SEE JESUS

What happens when men see Jesus depends largely upon the impulse which motivates them. Some seek him critically, others curiously, and still others with sincere desire to know him for what he really is and can do. Only those who seek him sincerely discover what God seeks to communicate through him. Those who thus seek him discover three significant things:

1. They discover the man of God's creative and redemptive purpose. Jesus delighted in calling himself "Son of man." Apparently he felt that if he was known as "son of man," inevitably he would come to be known as "Son of God." In his ode to "Trees," Joyce Kilmer concludes, "Only God can make a tree." In every case of honest consideration, a man concludes that only God can account for Jesus. Skeptical as was Nicodemus concerning Jesus, he must honestly confess: "We know that thou art a teacher come from God; for no man can do these signs that thou doest except God be with him." When we see the man of God's purpose, we see him as no less than God's crowning achievement.

When Simon discovered the man he might have been in the light of what Jesus was, he cried out: "Depart from me; for I am a sinful man, O Lord." Previously he had thought of sin, if at all, as lightly as the average man thinks of it. Once he discovered his shortcomings, it became evident to him that sin had been a vital factor in his life. It is practical and comprehensive if we think of sin as that which defeats God's purpose in human life.

The discovery of the consequence of sin will do one of two things to every man: either it will make of him a fatalist or set him in search of a remedy. The latter is the beginning of the repentance requisite to salvation.

There is a story of a botanist who in his desire to study the heather bell carried his microscope to the Scottish highlands, that he might see it growing in native soil. Once the microscope was focused, the scientist on his knees was "lost in wonder, love and praise." An old Highlander shepherd, noting the strange performance, approached him. The scientist, realizing that he could not explain, bade the shepherd look. On seeing the heather bell as the microscope revealed it, he too was "lost in wonder, love and praise." Arising from his knees he exclaimed to the scientist: "My God, man, to think all these years I have trampled them under my feet!" No less do we wonder when we see ourselves as God wants us to be.

DISCOVERING GOD THROUGH CHRIST

2. When men see Jesus, they discover God as he wants to be known to men. The late S. D. Gordon expressed a tremendous truth when he wrote, "Jesus is God spelling himself out in language that man can understand." Concerning the Jesus of his experience, John wrote: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." On the night before Jesus' crucifixion, Philip said to him: "Lord, show us the Father and it sufficeth us." Jesus replied: "Have I been so long a time with you, and dost not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I say unto you, I speak not from myself: but the Father abiding in me doeth his works."

I like to think of God as Professor Swing thought of him: "Would that the heavy veil of nature could be lifted that we might see the Eternal Father at his work. Could such a vision be granted us, we would see an infinite mind acting in all space, slighting nothing, but devoted and potent where an ocean rolls, or a lily blooms. In the absence of such a face-to-face interview, we speak of the power of the sun and tell how its heat makes the forest and all the life and verdure which bedecks our globe. But the sun explains nothing. It simply tells that there is a mind somewhere, causing the universe to burst forth into beauty and tremble into life. There is some angel painting the apple blossom, and some other angel carrying perfume to the rose; all directed by the Infinite Mind we call God."

SINSICK MEN FIND A LOVING GOD

Wonderful, but not enough; nor is it the primary thing of man's need. God wants to be known to lost and sinning men as a compassionate, loving Father ever seeking man's greatest good through Jesus in whom is the "abundant life."

Miss Maude Royden of London tells a significant story. She went to visit a woman who in college days had been her best friend. She was told that on this occasion she could not see her friend. Inquiry

revealed that her friend's little girl was critically ill, and the mother refused to leave her bedside. Miss Royden, feeling that she must comfort her friend, pressed her way to the door of the bedroom where the child lay. Standing in the doorway, the mother knowing nothing of her presence, she beheld a revealing sight. The child in delirium was tossing restlessly and with every breath crying: "Mamma, Mamma." All the time the mother was bending over her and saying, "Here I am dear, don't you know me?"

Miss Royden says she watched the scene until a voice, as if from heaven, said, "That's God!" This world, deliriously sinsick, is searching for something it cannot find, and all the time God is saying through Jesus: "Here I am, don't you know me?" When we see Jesus, the word become flesh, loving, serving and redeeming men, we see God as he wants to be known to men.

LEARNING HOW TO LIVE

3. When men see Jesus, they discover the vital relationship in Christian living. When Jesus called his first disciples to "follow me," he challenged them to live as he lived. The New Testament knows no other formula. As definitely as we know that the component elements of water are hydrogen and oxygen, we should know the relationships requisite to Christlikeness. They are two: his relationship to God and his relationship to all men. The former was the Source of his life; the latter, the object of his love and devotion. Christian living is a process of becoming, or a continuing approach toward the divine ideal. The one and only hope rests in maintenance of the relationships which we discover in Jesus. The same law was in effect before Jesus came in the flesh, but in Jesus it is perfectly exemplified.

A teacher of Intermediates in our church school recently said to me: "My children want to know about the story of Jonah and the whale. Shall I tell them it is historical or allegorical?" I answered: "Tell them the meaning is the same whether it is historical or allegorical." Jonah knew the will of God, but for want of love for and interest in the people to whom he was directed, he refused to do it. Thus he elected to go on his own rather than with God. Soon he found his resources utterly inadequate to the circumstances of his life. Just so does every person who makes a similar misguided decision. There was no redemption for him until by repentance and faith the relationship which had been destroyed was restored. How true to life! See Jesus in contrast, obedient even to crucifixion, and you discover the relationship through which comes man's salvation. When the disciples wondered at Jesus' effort to win the Samaritan woman, he explained his effort by saying: "My meat is to do the will of him that sent me and to accomplish his work."

When a man discovers himself at variance with Jesus in the processes of life, he discovers the necessity of personal salvation. When he discovers the

necessity of personal salvation, he becomes a seeker for the better way of life. The earnest seeker, as did the Greeks of old, will find the object of his quest in Jesus the Christ, who said once and for all: "I am the way, the truth, and the life." Hence the problem of salvation is a problem of adjustment; adjustment necessary to establish the relationships which Jesus perfectly maintained in his incarnate life.

"Repent" and "Believe" are vital words of instruction for those who seek the better way of life. When we repent, we adjust our thinking to the mind of Christ. When we believe, we exercise faith, the most potent faculty of a spiritual being. Neither the one nor the other is sufficient. Both are requisite. Mind and faith sustain to each other the relationship of the eye and the telescope. The eye is necessary to the telescope but utterly insufficient without it. By mental processes we conclude that there is a Supreme Being. But only when faith is the functioning faculty can we know the Supreme Being in the experience of life. The Gospels present Jesus as mentally superior, but pre-eminently as the man of faith. It was by faith that he knew God as the Father, with whom "nothing is impossible." Whenever in the crises of life his disciples failed he attributed their failure to lack of faith.

'FOLLOW ME' THE KEY PRINCIPLE

Thinking as Jesus thought and believing as he believed—that is the key to a life like unto the life which he lived. By reason of his relationship to the Father, he had unlimited resources. By reason of his relationship to his fellow men, he had unlimited opportunity for good. Little wonder that when asked, "Which is the great commandment?" he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; then he added: "A second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." Thus he lived; thus he taught; and thus his challenge rings out to all men. "Follow me."

Rise up, O man of God!

Have done with lesser things;

Give heart and soul and mind and strength

To serve the King of kings.

Lift high the cross of Christ!

Tread where his feet have trod;

As brothers of the Son of Man

Rise up, O men of God!

THE STRONGEST argument for democracy is faith in man, in his spirit and immortal soul. The eternal to the eternal cannot be indifferent; the eternal cannot misuse the eternal, cannot exploit and violate it. True democracy founded on love and respect for one's neighbor, and toward all neighbors, is the realization of the rule of God on earth.

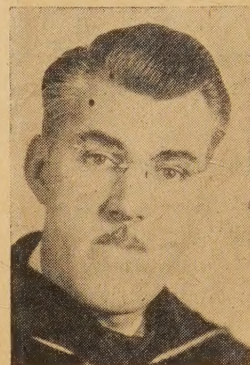
THOMAS G. MASARYK.

Noblesse Oblige

A Commencement Sermon

By H. RICHARD RASMUSSEN

FROM the 19th century there comes a phrase that I would try this morning to make live again in each of your lives. From the best information that I have, the phrase was first suggested as the motto in the year 1808, apropos of the establishment of the nobility in the French empire.



The phrase is one we all are familiar with: *Noblesse Oblige*. It means that nobility obligates, that "whoever calls himself noble should conduct himself nobly."

On this occasion then—when many of you will be leaving this place of Light and Truth—what better thought could I leave with you than this: *Noblesse Oblige*—whoever calls himself noble should conduct himself nobly; nobility obligates. Making your motto and guide through the difficult years ahead—*Noblesse Oblige*—what will it mean for you and do in you?

I

Well, for one thing, it will compel and keep alive in you the sense of debtorship. The finest characters have always been conscious that they were debtors. They have known that surrounding them were favors for which they had not sacrificed; opportunities they had not suffered to gain; privileges that others had died to obtain. Dr. Richard Cabot, of the Harvard Medical School, once wrote: "I have heard a thrush singing in the early morning in a wet, dark, wood . . . and I knew after that song that I could never get even with the universe." Paul, you remember, wrote: "I am debtor." And who here doesn't feel that same way?

Right now we are conscious of the price freedom is costing us. But usually we take it for granted, with little or no thought of how much it cost. John Adams, one of the founding fathers, one day sat down and wrote a letter to you and me. "Posterity!" he began: "You will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it. If you do not, I shall repent it in heaven that I ever took half the pains to preserve it." But we do usually take democracy and freedom for granted. And what John Adams said about our government could be said about educational institutions, hospitals, modern science, the benefits of modern medicine, and how many other things besides.

Not a truth has to earth been given,

But brows have ached for it and souls have striven.

Did you read what Einstein wrote recently? He said: "Many times a day I realize how much my

own inner and outer life is built upon the labors of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received." *Noblesse Oblige!*

II

Not only does *Noblesse Oblige* compel the acknowledgment of debtorship; it also inspires to a high quality of craftsmanship. There is such a thing as vocational aristocracy—making one's job the means of community enrichment. This is possible whether it be as a carpenter, a plumber, a bricklayer, serving in the professions, or arts, or industries. To invest what one has to give with the best of which we are capable—"this is what it means to be one of earth's noblemen and thereby attain unto the aristocracy of character."

Dr. Arthur Holt was in Denmark (before the war) at the time England was threatening to close her markets to Denmark's bacon and dairy products. This would have worked a real hardship on Denmark's economy. Dr. Holt asked a Danish peasant what she would do if these markets were closed. This woman replied: "Well, Denmark has always been able to live by improving the quality of what she does." So!

What a goal and ideal for you and me! Some of us are in professions that lend themselves to public criticism. And some of this criticism is good for us. Like having a good, but critical wife, it helps us not to take ourselves too seriously. But as we improve the quality of our service, much of this criticism will be silenced. There is only one sure-fire way to win any opposition to your side and that is by quality of craftsmanship that delivers results. And this is the spirit of *Noblesse Oblige*.

III

We have said that *Noblesse Oblige* means recognition that we are debtors; that it means high quality of craftsmanship; it means further, responsible community living.

One of the hopeful signs on the horizon just now is that colleges and universities are becoming more and more aware of this responsibility for educating students for responsible community living. I was interested when meeting with a group of Purdue University professors to hear them say that the new philosophy developing at Purdue was not to make engineers, but to make men who were engineers; not chemists, but citizens who had specialized in chemistry; not home economics teachers, but teachers, prospective mothers, citizens who had special training in this field. And from such an emphasis it follows that the student will understand that he must play his part in all the relationships of life, beyond his specialty—in the home, the family, the church, the school, politics and world affairs.

Michael Faraday was a great scientist. He has put the whole world in his debt. But he was quite unconcerned about matters outside his laboratory. Once

when he was traveling on the Continent, he learned of Napoleon's escape from Elba, which shook the civilized world. "I heard the news," he wrote, "that Bonaparte was again at liberty. He being a politician, I did not trouble myself much about it." That, I submit, is not responsible community living.

Never forget that before all else you are men and women. And in whatever direction your specializations take you, you remain fundamentally—a man, a woman with community responsibilities. As such you are part of a social existence that never more desperately needed than now—men and women trained to responsible community living; equipped for intelligent parenthood, alert to politics and refusing to leave it to politicians, world citizens who know the indications, economic and political, of the fact of One World.

IV

So far, we have said that *Noblesse Oblige* means a sense of debtorship; that it implies a high quality of craftsmanship; that it means responsible community living. In conclusion, it means living through these days with a conscience approved by your best self. This is the kingdom too many people are neglecting to build today. This kingdom is what a man really is. It is what Jesus referred to when he said: "What shall it profit a man if he gain the whole world and lose his soul?" (or himself). It is what the evil man discovers about himself as Satan did in *Paradise Lost*: "What way I fly is Hell; myself am Hell."

If we are to be in the tradition of *Noblesse Oblige*, we must possess our inner kingdom undefiled. It is the only resource that can defy death and take its possessor through its dark portals unafraid. And in the Christian faith it is an imperishable treasure. And fame, wealth, honor are to it only wood, hay, stubble. Don't seek to gain the world and lose yourself.

Do you remember how Shakespeare pictured Cardinal Wolsey, in *Henry the Eighth*, after he had been stripped of wealth, fame, honor, renown, all that he had heretofore associated with the real and meaningful substance of his life? Cromwell says to him: "How goes your grace?" And Cardinal Wolsey replies:

Never so truly happy, my good Cromwell.
I know myself now; and I feel within me
A peace above all earthly dignities;
A still and quiet conscience.

And what to such a kingdom is the wealth of the world?

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true.

STEWARDSHIP is not a method of raising more money, but an attempt to raise better men.

BISHOP A. J. MOORE.

Shadrach, Meshach and Abednego

By FRANK HALLIDAY FERRIS

THIS morning we shall center our thought on the three young men whose stirring story is found in the third chapter of Daniel and whose names would make a good college yell: Shadrach, Meshach and Abednego. From the standpoint of good psychology

and bearing in mind the power of suggestion, I ought to have chosen a cold Sunday in January to call your attention to the "burning fiery furnace" rather than a warm Sunday in June.

Is the story history or fiction? Most scholars agree that it and the other famous and familiar stories recorded in the first half of the Book of Daniel, the story of Belshazzar's Feast and that of

Daniel and the Lions, are fiction. Is there fiction in the Bible? Yes, virtually every type of literature is represented in this ancient library, including fiction. The two books in which Hebrew thought reaches its highwater mark, Job and Jonah, are both fiction. Job is a drama in poetic form. Its theme is the problem of suffering. It is one of the profoundest considerations of that theme anywhere to be found. Job and his friends are not historic but imaginary characters. The Book of Jonah is a story whose theme is the universality of God. It was written to teach a narrow, intolerant people who believed they were God's chosen that God is the father of mankind, he has no favorite children, he loveth all that he hath made. Jonah, who was told to go to Nineveh, the capital of Assyria, and bid its inhabitants repent, but who, hating the Assyrians and not wanting them to repent, took ship in the opposite direction, trying to run away from God, is not a historic but an imaginary character. The Book of Esther is fiction; so is the book of Ruth.

Is there fiction also in the New Testament? What about the parables of Jesus? Were the Good Samaritan, the Prodigal Son, the Wise and Foolish Builders, the Pharisee and the Publican, the Rich Fool actual people or the product of the imagination of an artist teacher, who knew, as all good teachers know, that "truth embodied in a tale can enter in at lowly doors"?

IN A TIME OF PERIL

So these stories in the first six chapters of Daniel are fiction with a purpose, stories designed to brace and hearten the Jewish people in time of stress. Daniel is one of the latest books of the Old Testament, written about 165 B.C. If you want its historic background, read the apocryphal books of I and II

Maccabees, which tell of the attack on the Jewish religion by Antiochus Epiphanes, king of Syria, in 168 B.C. and the heroic resistance of the devout Jews under the leadership of Judas Maccabeus. The Book of Daniel was written to fortify them in their resistance, a time of peril and tribulation when even stout hearts might quail. It tells how long before, in the days of the Exile, four young Jews, Daniel and his three friends, Shadrach, Meshach and Abednego, stood firm against the demands of Nebuchadnezzar, king of Babylon, and by their steadfastness prevailed.

I emphasize the fact that our heroes were young. The first chapter of the book describes them as youths. But they had developed one trait which young people do not always have enough of: sales resistance. In Babylon they did not do as the Babylonians did. When Nebuchadnezzar issued a decree which their consciences did not permit them to obey, they refused to obey and took the consequences. They were non-conformists.

CONVENTION-BOUND YOUTH

This sermon is addressed especially (though not exclusively) to the young. For young people present a curious anomaly. They pride themselves on being unconventional. In reality, they are the most convention-bound conformists of us all. The herd instinct is strong in them and leads them to hunt with the pack, to run with the crowd. They are afraid not to, for those who do not conform to the crowd's usage are likely to be ostracized or ridiculed—and ridicule is hard to take, especially when we're young. They dress alike. If the current fad is blue jeans rolled half-way to the knee, every girl has to have blue jeans and wear them rolled half-way to the knee. Trousers are at best a utilitarian rather than a decorative garment. But from both a practical and an aesthetic angle, they are best worn either full length, when they provide a measure of protection, or for sports purposes, above the knee. There is nothing to be said for wearing them at half-mast. But if one does it, all do. They dress alike. They talk alike. If you eavesdrop, you hear the same stereotyped slang phrases, the same hackneyed clichés doing duty as substitutes for thought.

BROADMINDEDNESS—AND DRINKING

As people grow older, they try to develop a little distinction in their attire and in their speech, which is the attire of the mind. They try to make their clothes and their speech fit their personality. Not so when they're young: as one, so all. This tendency to conform carries over to more serious matters, tempting young people to live below their own convictions and ideals. A wise college dean, asked to name the worst evil of the campus world, answered quickly, "Crowd standards." Alas, it is not confined to the campus. The pressure of the herd is on us all.

Take the problem of drinking. That it is a problem for many may be indicated by the fact that a group of Alcoholics Anonymous meets weekly here at Fair-



mount, another group meets in St. Paul's, another in Heights Presbyterian, another in Christ Episcopal, others elsewhere on the Heights. I don't know what we'd do without these gallant folk who have enabled so many men and women to free themselves from the shackles of drink.

If ministers are a bit extreme in their attitude toward liquor, it is not because they are fanatics, but because in most of the sad and sordid stories told them liquor plays a part. One story to which I have listened more than once begins at a party or in a tavern, moves on to a parked car, and its sequel gives a sobering answer to the psalmist's question, "Wherefore shall a young man cleanse his way?" But let me be broadminded and concede that a lot of "the best people" drink (including many "Men of Distinction," according to the whisky advertisements) and that, if you want to drink, you are within your rights up to the point where your drinking affects the safety or the happiness of others. Let me confine the discussion to those who don't want to drink but feel they have to because "everybody's doing it."

People tell me they don't want to drink, but wherever they go liquor is offered them and they can't refuse without giving offense; they don't want to serve it in their own homes, but their friends expect it and, if it isn't forthcoming, won't come to see them. That's just silly. If coffee keeps you awake, you have no hesitation in saying, "No, thank you," when coffee is served, and your hostess doesn't press it on you. Well-mannered people ignore each other's dietary idiosyncrasies. Why should you have any more hesitancy in saying, "No, thank you," when cocktails are served? As for your friends not coming to see you if they can't get liquor, my advice is, get a new set of friends: any who care more for your liquor than for your company are not worth keeping. That is what Shadrach would have done. And Meshach. And Abednego.

THE PROBLEM OF SEX

Or consider sex standards. Every now and then we read in some magazine that in a secret poll of the students of some school or college, an alarming percentage confessed that they had not followed conventional ideas in the matter of sex morality. I don't take these polls too seriously because I suspect that the students don't take them too seriously. In my college days, the senior class was polled as to their opinion on various subjects. One question was, "What is your favorite women's college?" Every year certain seniors answered "Dartmouth." Dartmouth was a big college, Amherst was a small college. Every fall the Big Green team ran over our team, leaving half our players crippled and maimed; but every spring, in answer to the question, "What is your favorite women's college?" certain seniors answered, "Dartmouth." Anything for a laugh. So that I take college polls with a grain and a half of salt.

Yet there can be no doubt that, beginning with the First World War, there has been a relaxing of

sex standards to which many factors have contributed, more widely spread information and misinformation regarding birth control being one. Possibly you think it is all to the good, that a discreet promiscuity does no harm. I could give you arguments against that point of view and they would not be prissy arguments either. If you think ministers are inclined to be straitlaced, remember that reverence for human personality is the basis of all religious interpositions in matters of sex.

WARTIME SEX PROBLEMS

But suppose, as is more likely, that you are a fastidious person, you have no desire to be promiscuous, you want to reserve yourself, to make yourself not common, you do not want to spoil your chance of one soul-redeeming love by degrading images, associations, memories; but all around you are people whose standard is not yours. What can you do? Why, resist it, of course; stand out against it; have the courage of your convictions. That is what Shadrach would have done. Also Meshach. Also Abednego.

During the First World War, I was on shipboard. Sometimes we'd be cooped up on ship for a month. Then we'd run into a port like Brest or Bordeaux or St. Nazaire or ports on our own Atlantic seaboard where conditions were quite as bad. Some of our crew would go ashore and go to pieces, come back soiled and shopworn specimens of humanity, queue up before the prophylactic station—a dismal sight. Others would go ashore and come back as clean as they went. War conditions and other abnormal conditions simply bring out the weakness of the weak character and the strength of the strong. One of our best officers was the gunnery officer. He had a wife and five children—which probably left him little surplus to spend on wine, women and song on a lieutenant commander's pay. He had also an inflexible conscience. When he was on sea duty, he never went ashore except when he went home on leave. He had developed certain shipboard hobbies, such as woodcarving and metal-working, and when the rest of us went ashore, he turned to those. It was a Spartan attitude, but, because most of us are so easy on ourselves, we can't help admiring a man who is really tough on himself. If he had been in Babylon when King Nebuchadnezzar issued his decree, he would not have flinched. He'd have gritted his teeth, squared his shoulders and gone right into the furnace along with Shadrach and Meshach and Abednego.

YOUTH AND THE CHURCHES

Consider one's attitude toward the church. You young people have been brought up in an atmosphere of love for and loyalty to the church. Many of you were carried into it by your parents to be consecrated to God in the beautiful rite of baptism; almost as soon as you could walk, you entered the nursery department of the Sunday school; during your high school years, you were here a good deal of the time. The church is a part of your life and a good part.

When you leave home, you are likely to find yourself in a different atmosphere, an atmosphere not of active hostility to the church but of polite indifference. For among the sophisticates, the intelligentsia and the pseudo-intelligentsia, an attachment to the church is considered naive.

COLLEGE MEN ON CHURCH

Life magazine reported the result of a questionnaire submitted to the Class of 1932 of Princeton University. I assume that when men are fifteen years out of college, in their middle thirties, they answer a questionnaire honestly if they answer it at all. Of 273 who answered, only 39 attend church once a week or oftener (are most of these 39 Catholics?); less than half the class attend with some regularity; more than half attend less than five times a year; some had not attended since their last college chapel. These men are graduates of a university founded and supported by the gifts of Christian people of our own communion. One of its early presidents was a Presbyterian minister, John Witherspoon, the only clergyman among the signers of the Declaration of Independence. I suspect that their church record is not greatly different from that of the graduates of any of our sophisticated eastern colleges, including my own. Of those who give the church no part in their lives, some give as the reason, "Too much dogma." How much dogma do you get in an ordinary Protestant service? Others say the church is out of touch with reality, as though the church's main purpose were not to bring men into touch with the supreme Reality, the ultimate Reality.

What will you do when you find yourself in this attitude of unconcern? Will you succumb to it? Or will you say to yourself that with all its faults and weaknesses, the church is indispensable, without it civilization will go to rot, and that therefore you will add your strength to it, do what you can to make it what it ought to be?

UNCOMPROMISING LOYALTY TO GOD

A young man told me of a house party he attended on Long Island. One of the guests was a Catholic boy. On Saturday evening he found out from one of the maids where the Catholic Church was and the hour of early mass. On Sunday morning he arose quietly so as not to disturb the household, went to church and returned just as the others were sitting down to a late breakfast. "I admired that boy," said the young man. "My brother and I have been brought up in the church. Ours is as strong a Protestant family as his is a Catholic. But there we sat like a couple of saps, drinking coffee and smoking cigarettes until the church hour was past." I'm not sure I'd have done it at their age, but it would have meant something if those young men had asked their hostess if they might be excused long enough to go to church. That, I am sure, is what Shadrach would have done. Also Meshach. As for Abednego, he'd have gone with them.

Consider your attitude toward the central matter

for which the church stands: loyalty to God in scorn of consequence. That was a grand answer those young men gave the king: "The God whom we serve is able to save us. But even if he does not, understand this, O King, we will not serve your gods, nor worship the golden image which you have built."

When the early church moved out into the Roman empire, it came in conflict with emperor-worship. All Christians had to do was throw a pinch of incense on an altar. It was plausibly represented to them that this was simply a token of their allegiance to an empire which included many gods in its hospitable pantheon and was quite willing to include theirs. But they would not compromise. They chose death and thousands of them suffered death. That is why the early church grew and conquered. Instead of being scared away, men were attracted to a religion which could command such unyielding devotion. It was literally true, as one of the church fathers said, that "the blood of the martyrs is the seed of the church."

You are not likely to be called upon to suffer martyrdom for your faith, to be thrown to the lions in an amphitheater or into a fiery furnace or to be nailed to a cross. But late or soon you will find yourself among people whose standards are sub-Christian. You will be tempted to conform to the dogmatism of your environment and, if you have weak knees and a spine of putty, you will. When that time comes, my prayer is that you will be reminded of a certain summer Sunday when you came to Fairmount Church and listened to the story of the three stalwart young men with the funny names, Shadrach, Meshach and Abednego.

It is reasonably certain that man knows enough science and engineering, and has the organizational skill and experience, to provide all peoples with the fundamental necessities of life and to satisfy the principal motivating desires of normal people of all races, creeds and colors. On the other hand, it is equally uncertain that we as a people, or the peoples of others nations, have the necessary inner spiritual qualities to build a happy world of peace and good will. All students of the human scene have eventually concluded that man-made societies must always fail unless they are composed of people intellectually free and with deep spiritual convictions that place others before self.

FREDERICK L. HOVDE,
President, Purdue University.

THE United States cannot long survive as a mere citadel of self-indulging privilege surrounded by human misery. No individual, no class, no nation has even been able to do that.

JOHN FOSTER DULLES.

WE ASK YOU to accept Christ, not because you are going to die tonight, but because you are going to live tomorrow.

HENRY DRUMMOND.

The Death of Christianity

By SAMUEL W. MARBLE

I am among you as he that serveth. Luke 22:27c.

IS CHRISTIANITY better than communism? If so, how? Are the Christian ideals being lived, or are they too impractical to be put into operation? Do the professed followers of Jesus follow his example? Christianity is facing a showdown. If the Christian ideals ever can be lived, the time to live them has come. Otherwise, the death of Christianity may be at hand.

Most Christians are quite certain that our religion is superior to any other the world has known. This is true particularly in the matter of ideals. The Christian ideals of good will and peace, brotherhood, truth, justice, forgiveness and love are universal in scope and represent ethical perfection, not only for individuals but for society itself.

THEY LIVED CHRISTIANITY

And these ideals are not merely theoretical; they actually have been lived by men and women whom the world delights to honor: St. Francis of Assisi, St. Augustine, St. Teresa, George Fox, David Livingstone, William Booth and many others. Especially were the Christian ideals lived by Jesus himself. The people who knew him, who saw his face and heard him speak, who talked with him and were his personal friends—these people found his life so strong and beautiful that they had nothing with which to compare it. They said: "God is like that" . . . "God became a man and lived among us." "The God who is Eternal Spirit, Supra-Personal, Creative Energy, Love, Truth and Justice—he became flesh and lived among us and we beheld his glory." Jesus himself said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "Whatsoever ye would that men should do unto you, do ye even so to them."

When the sinful woman was brought before Jesus, the crowd cared only for her punishment while he cared only for her salvation. So he spoke the words that meant forgiveness and new power to meet life: "Neither do I condemn thee, go and sin no more." And on the last night before he died, he washed the disciples' feet, giving them once more the desperately needed lesson of humility, "I am among you as he that serveth." Dying on the cross, he prayed for those who were crucifying him: "Father, forgive them, for they know not what they do." Surely no religion anywhere ever has been or ever can be more ethical and humanitarian than that!

Well, let us be aware that the worth of a religion cannot be measured by its ideals alone. Of top-rank importance also is its power to change human conduct, transform men's lives as individuals and as nations by inspiring obedience and supreme devotion. In the world around us just now, is Christianity doing that? Are men following the example of the Galilean, who would not retaliate and who reminded his friends on that last night he was with them, "I am among you as he that serveth"?

CAN CHRISTIANITY DIE?

When the death of Christianity is mentioned as a possibility, we sometimes hear it said that God sent his own Son into the world to save it, and therefore he certainly will not allow him to be a failure. But are we so sure about that?

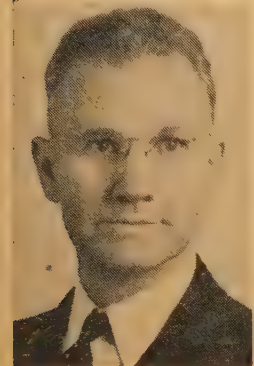
We may be like the people of Jeremiah's time. They were sure that the temple was God's temple and they themselves were God's chosen people, and God would not allow any misfortune to overwhelm either of them. But Jeremiah, pointing out the wickedness of the people in not obeying the words of Jehovah, warned that Jerusalem was in danger and God's favor had been withdrawn. For this, the people hated Jeremiah fervently. But in due time the temple was totally destroyed and the chosen people were scattered abroad and carried into captivity.

God does not make you and me good against our own will. He does not force goodness upon us. We can obey God or defy him; we can curse him to his face. He will not succeed with any one of us unless we allow him to. We can permit him to rule over our thoughts, our ambitions, and our relations with other people, or we can make him fail. It depends on us; it is we ourselves who decide.

How can God send a miraculous peace to a world of men who will not follow the only ways that make peace possible? How can there be brotherhood and good will among men who will not limit their greed, who maintain prejudice and hate regardless of fact or reason, who drive ahead in ruthless competition for the highest place and the greatest power? Is Christ succeeding with these men? Do such men devotedly follow One who would not retaliate, and who was able to say, "I am among you as he that serveth"? Certainly, then, Christianity may perish, not by the will of God but by the will of men.

CREDOS WITHOUT CHRIST

Some years ago there appeared a book called *Living Philosophies*. It was a collection of personal credos, edited by Henry Goddard Leach. Each one was a statement of the intimate faith and life philosophy of the author, and the collection represented the most serious thinking of twenty-three representative front-rank British and American citizens. Reading, I found myself overwhelmed by the almost total disregard of the life and the teachings of Jesus. For the vast majority of these philosophers and writers, nothing he did or said was significant; they ignored him.



Just as World War II was starting, Clifton Fadiman published a similar volume of twenty-eight credos which he called *I Believe*, in which there is apparent even less influence of the thinking and teaching of Jesus. Few, very few, of these credos can by any stretch of imagination be regarded as responsive to the philosophy of life called Christian.

Charles and Mary Beard probably hold the foremost place as writers of American history. Yet, in their books, the influence of the Christian religion upon American institutions and life is treated as virtually non-existent. Even in the lives of the Pilgrim fathers, the economic motive is held to be chiefly responsible for their coming to America.

College students are notoriously irreligious. "The church has no connection with modern life," they say, "it is of no importance. Why pay any attention to Jesus? Nobody else does. Christianity isn't dying. It's already dead."

WHY COMMUNISM THRIVES

Shortly before World War II began, Dr. George Mecklenberg of Minneapolis visited Russia. In Moscow he discussed the influence of Jesus with the guide who was showing him around. "Jesus? O, he was a harmless fellow," said the guide, "but except for a few hypocrites nobody pretends to obey him. But our leaders now, Lenin and Stalin, more than two hundred million people obey them."

Are we witnessing the death of Christianity? Or is Christianity already dead? Have we once and for all turned our backs on the One who tried to teach us to return good for evil and who could truthfully say, "I am among you as he that serveth"?

Look now at communism. Have you ever wondered how it is that wherever communist forces have been stationed for awhile they leave organizations and converts behind them? The reason is simple. Every communist is a missionary. He tells the people around him that communism is the hope of the world. And he speaks with sincerity. Communism, he says, has great ideals. First, it is trying to abolish poverty by giving every man and every family a home, food, clothing and a job. And he asks earnestly: "Aren't you interested in that? Do you believe in doing that? Then you should join us, and be a communist."

He explains that communism is trying to care for the sick, the aged, the unemployable and helpless so that no person anywhere will be neglected or forgotten. Then he asks: "Do you believe in that? If so, you are a communist. You belong with us."

Communism, he says, is trying to abolish ignorance by providing compulsory elementary education,* and free secondary education and vocational training to all who desire it. "You believe in that," he asserts, "so come now and join us. We're fighting your fight." Communism seeks to remove all racial and class distinctions by the confiscation of wealth and property, placing all people on the same economic level. Furthermore, communism produces shoes, clothing, furniture and merchandise primarily to meet human needs, and not for profit. Democracy produces goods primarily for profit, not to meet human needs, a process which results in a period of economic prosperity followed by a period of depression, succeeded in turn by another boom period, followed by another crash.

A Pastoral Prayer

By LAWRENCE K. WHITFIELD

ALmighty God, our heavenly Father, grant unto us in these moments of worship a refreshing sense of Thy nearness. Fill our hearts with Thine own calm; quicken our spirits with Thine own inspiration; stimulate our minds with Thine own infinite understanding. A new week has begun and fearful lest we make inadequate use of our time and privilege, we seek Thy leading, Thy comfort and Thy strength.

We ask for Thy help in our relations with those about us. Keep us from pride, remove from us every trace of unloveliness, and equip us with a Christlike brotherliness and concern for others. Make us continuously alert to serve those who are in need; make us eager, in our contacts with our fellows, to do that which Thou wouldst have us do.

We pray, heavenly Father, that Thy blessing may rest upon all who find the business of living difficult. To the sick of body and mind bring healing and

surcease from pain. To the impoverished bring a sense of co-ownership with Thee of all the vast resources of life. For the lonely, provide not only the companionship of Thy spirit, but also the comfort of human friendship. Give to the discouraged the new visions their heavy loads demand and the lasting confidence in Thee which no untoward earthly circumstance can take away.

We thank Thee for the goodness of our fellow men, even though it is not always apparent in that which they do. The beauty of character, the sincerity of devotion, the willingness to sacrifice, all are there waiting to be recognized and thus enlarged. Make us expectant of every good thing in the life of our brothers and keep them anticipating great things of us that we and they may grow out of the meagerness of our souls' attainment into the abundance of the life Thou hast for us. In the spirit of Christ we pray. Amen.

IS AMERICA CHRISTIAN?

Then this evangelist of communism points to the United States as the irrefutable evidence that Christianity has failed. "See those American hypocrites," he says. "Have they made Christianity work? Do they follow Jesus? See how their churches hate one another! See how capital and labor are at each other's throats! See the thousands of homeless families hunting a place to live! See the soaring rents and the race prejudices! You are not a white man. Don't you know that people like you are not wanted in the United States? You couldn't stay in their hotels. You couldn't eat in their cafes, nor enter their theaters as other men do. Because you are not white. Their religion is hypocrisy, an opiate for the mind. They talk about converting their rich people to Christianity and having them help their unfortunate brothers. Nonsense! In America, as it used to be in Russia, no one converts the wealthy and no one controls them by law. They are above the law. The only way to deal with the rich is to kill them and make their holdings available for all, as we have done in Russia. Come then, join with us and help communism to bring brotherhood, prosperity and security to the whole world."

What reply shall we make? We know only too well the reply some of our American people would make. When the communist says, "Your people are needy and homeless; you have industrial civil war now," they would answer, "You're a communist and we hate you." When they are told, "You are unjust to your own minority groups and we don't believe in your democracy," they would answer, "We'll drop the atomic bomb on you!"

What has become of the zeal of the early Christians, who believed that in Christianity they had the answer to all the world's needs? Where now is the evangelistic passion that drove them out to love men, to share and sacrifice and lift up and redeem their brothers in the spirit of him who said, "I am among you as he that serveth"?

Communitic atheism is the reaction to the by-passed un-lived ideals of the religion which we profess to believe. There is only one Christian answer to communism, and it is *not* the atomic bomb. Force, brutality, violence, universal military training—these things can never be an adequate reply. The only way to refute the communist is to live our ideals. The time to demonstrate the reality of our religion has come.

LIVING CHRISTIANITY WILL COST!

We must make our Christian democracy work. Our behavior toward our starving former enemies must show how Christianity is superior to communism. We must provide homes and jobs for all of our people. We must show that the men in our industries, managers and workers alike, think of each other as partners, and can work together pleasantly and in peace. We must show that atheism is out-classed by the Christianity lived here in America,

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From This Picture



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where we can establish justice, brotherhood and security for all. There is no other way.

This way will cost. It will mean limiting our greed, sharing our profits, being good trustees of all our holdings under God. It will mean the practice of Christian stewardship. It will mean changing some of our ways, accepting new ideas, getting along pleasantly with difficult people. It will mean sacrifice, humility and self-denial. It will mean prayer and more prayer. It may even mean that we ourselves must follow the blood-stained path up Golgotha to our own crucifixion.

Have we the hardihood to lose ourselves and serve as Jesus did? If we have it, then the way of Jesus will succeed. But if not, then Christianity will perish and some other way of life that can establish more justice and brotherhood among men will spread across the world.

WITHOUT trouble and suffering our best never comes out: no hardship, no hardihood; no fight, no fortitude; no suffering, no sympathy; no pain, no patience. We may not like that kind of world, but that is the kind of world we live in. Behind every

virtue stands a corresponding trouble. These things we hate and shrink from and try to escape so often turn out, when handled handsomely, to be the source of the best in our lives. So runs the proverb of our forefathers, "No pains, no gains."

HARRY EMERSON FOSDICK.

SON OF MAN, whenever I doubt of life I think of thee. Nothing is so impossible as that thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in thee. Thou never growest old to me. Last century is old, last year is an obsolete fashion, but thou art not obsolete. Thou art abreast of all the centuries. I have never come up with thee, modern as I am.

GEORGE MATHESON.

God is still God. What happens tomorrow, the future of civilization, the fate of life upon this planet will ultimately be determined not by scientific wisdom, nor by political folly, but by God. His glory will break upon the world in fresh splendor. We may have to pass through very hell, but there will

Do You Have a Wastebasket?

A Sermon for Children by Frank K. Efrid

LOOK closely at what I am holding in my hands, and I am sure you can tell me what it is. It is a wastebasket from my office. Every good office and every good life should have one.

What is a wastebasket for? Well, if I have something on my desk which is no good and is in the way, I get rid of it by throwing it into my wastebasket. Perhaps it's an old newspaper or a broken piece of pencil which should be discarded.

Do you have anything in your life which is no good and in the way, something which should be thrown into the wastebasket? Perhaps your mother asks you to read God's Book, and all you do is to read funny books. If the comic books keep you from reading your Bible, then you should throw them into the trash container.

Or suppose you don't like people because their skins are black or yellow. That will keep you from being the kind of person God wants you to be. Jesus said, "Love thy neighbor as thyself." God wants you to love everyone. Not to love others because you don't like the color of their skins or their religion will keep you from being like Jesus. Not loving other people will clutter up your life and keep you from being a Christian. Throw that bad idea into your wastebasket.

Something else I throw into my trash container are the pieces of paper on which I make mistakes. Suppose I am writing a letter with my pen and misspell

a word. I try to correct it and make a blot on the paper. Immediately I crumple it, throw it into the wastebasket and start on a new sheet.

A little boy tells his father a falsehood. That is worse than making a mistake on paper. If he is not careful, it will leave a blot on his heart. He should throw into his wastebasket all his "story-telling" and tell the truth. A little girl wants to see a certain movie and her mother says "No," because she knows that particular movie will not be good for her. The little girl frets and says mean things to her mother. That can easily leave a blot on her heart. We should obey our parents and throw away our fretting when we do not like their commands.

Everyone should have two wastebaskets, one like this which you see, and one into which you can throw all the useless things and the mistakes which spoil life.

Here are two things I want you to do. First, ask your parents if there are any things in your life which they think are keeping you from being the way they want you to be and Jesus wants you to be, things which you should throw into the wastebasket. Second, when you pray ask God to show you the things in your life which you should throw into the wastebasket. Ask him to give you the courage and strength to get rid of them.

Remember, every Christian should have a wastebasket for his life. Do you have one?

be a new dawn in history and the church will be present at the sunrise. JOHN A. MACKAY.

HE WHO is without God in the world will soon grow tired of himself and he expresses this in a superior manner by saying that he is tired of life. But he who is in the company of God lives together with one whose presence gives infinite significance to even the most insignificant.

SOREN KIERKEGAARD.

I SHOULD say: truth before all things, truth always and everywhere. A lie is the weapon of weaklings, often enough of brutal, not of strong men.

THOMAS G. MASARYK.

WHY does the Kingdom tarry? Because the King waits to be enthroned in the human heart. When that happens, the kingdoms of this world shall become the Kingdom of our God and of his Christ. And he shall reign forever and ever.

LESLIE D. WEATHERHEAD.

Challenging New Frontier

(Continued from page 127)

killed Patterson and wounded two non-coms. Patterson thus is one of the nearly 400,000 Americans who gave their lives between 1941 and 1945 that the rest of us might continue to live in peace and freedom.

Shortly before his death, Patterson, out of his experience in mountain warfare, suggested a text for a sermon to his best friend, the regimental chaplain: "Always take the high ground and the enemy will flee."

The chaplain used that text at the burial service for the man who took Mount Oliveto. It is a good text for those who strive in the battles of peace to achieve a political and social order at home and abroad worthy of the sacrifices of Patterson and the other fallen heroes.

That theme, too, is worthy of the graduates of a Christian college in this crucial period of history. Let us dedicate ourselves to take the high ground of courage, of righteousness, of service to our fellow men. Then surely we will put to rout the enemy—greed, selfishness, lust and war.

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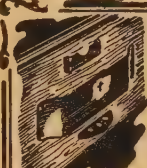
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Honesty and the Holy Spirit

By ROBERT WAYNE McLAIN

THE TRAGEDY of the modern pulpit lies in its inability to convict of sin, to move to repentance and dedication, and to lead to obedience in faith. The sincere desire of every true minister of Christ is to find how to do just that; not merely to discover how to induce a temporary sentimental glow or to explain a subtle truth, but how to gain preaching power that will move to action in love. God in his mercy and love, through a series of events and experiences, has hammered into my soul this conviction: that a preacher can be the vessel of the Holy Spirit of God—who alone gives preaching power—only when he is willing to be perfectly honest with himself and with those to whom he ministers.

Honesty is the willingness to confess to others all thoughts that you think. Honesty is preaching that which you know to be true for *you*, to be the living word of God, without considering whether the reactions of your people will be favorable or unfavorable. Honesty thinks not too much of salary; it seeks not its own; it cares nothing for either social approval or ecclesiastical preservation. Honesty confesses its sins, punctures its pride, and understands how to let its light shine. Honest is that purity of heart illustrated in the life of George Fox of whom officers who were commanded to warn him not to raise a public disturbance said, "He is as pure as a bell." Honesty is to "let your light so shine that men may see your good works and glorify your Father which is in heaven."

● First Concern of the Preacher

It is not we preachers who convict of sin, who lead to repentance; it is the Holy Spirit of God. Therefore, our first concern is not the intellectual content of the sermon but the personal kingdom-situation of the preacher himself. It is not our primary homiletical concern to be sure we have the precise word, the exactly fitting inflection or sufficiently interesting anecdotes; it is our first responsibility to examine our own souls to see if the perfectly just and righteous Spirit of God can use us as his vessels. One of the first demands of his Spirit is utter honesty.

The Holy Spirit of our just and righteous Lord cannot use a reserved mind, a mind that would keep any of its thoughts or convictions hidden from fellow men for the preservation of ego inflation. Only the completely humble spirit can be the instrument of the

Holy Spirit. Honesty is the precondition to humility. When, therefore, a preacher believes that it is a betrayal of Christ to kill his fellow men and refuses to state so explicitly whenever a decision situation arises, it is a foregone conclusion that God cannot use him. When a minister is willing to preach only that which he can "get by with" in the field of race relations or some other social-ethical issue, necessarily his words cannot be used of God's living Word. When a minister of liberal ethico-theological convictions ministers to a fundamentalist group in manner essentially "incognito," the Holy Spirit cannot be made manifest. Or when a minister is hiding some secret sin from his congregation or friends that he would rather not have them know, he cannot be a vessel of God's Spirit. If some thought or deed does not loom very large in his conscience and he says, "Oh, that is nothing," and yet feels even the shadow of guilt, he will discover that he is only sounding brass and tinkling cymbal until he is willing to undergo the passion of confession. Whether or not the Holy Spirit can use him as a vessel of compelling truth depends not so much upon form of expression as upon content of soul. The personal kingdom-situation of a priest may not affect the worth of the work of his office; *the prophet is his office*.

● Confession First, Then Preaching

Utter honesty is the precondition to becoming a spiritual instrument. This is why confession is truly one of the most effective ways of preaching. Say not in your heart that confession will destroy the confidence of your people in you; it will rather make your light shine clear as crystal and some of them will love you deeply. It is not given to you, however, to consider first whether they will love you or hate you; but if you are honest some will glorify God for you. Only the pharisees will hate you. One who has confessed before his congregation knows why St. Paul stood before the people at Corinth "in weakness, and in fear, and in much trembling." The fact that some of us must apologize for the interposition of a "personal experience" is indicative of how far we have fallen, of how vaguely we understand the biblical conception of the living Word of God.

Honesty, putting in mouth-word and deed-word that which one truly thinks or believes, unites a man with himself so that the original light, the image

of God, can *so shine through* that men will glorify not him but the One alone who is due glory. It should not be possible to say words or repeat creeds that do not express one's deepest convictions. Thought, word and deed must flow in unbroken strength from the Fountain Spring or the house will become divided and the vessel shattered or cast into prison. A house divided cannot stand. A prudential ministry has no power. As long as there is the least split between the outward word and the most inward conviction, the Spirit of Truth cannot get through. This is why preaching "for an effect"—such as, for example, purposefully seeking to arouse the emotions or purposefully marshaling the facts so as to gain support for some social program—cannot mediate the Living Word of God. Only when a man's words and deeds flow from his inner light does his word become the vessel of God's Word.

● Honesty a Way to Creative Preaching

It is a foregone conclusion that when we become completely honest we shall become the instruments of the Spirit of God with power. Instead of repeating a formula, you will tell the story of the good news. Instead of being forced to search laboriously for illustrative material or sermon ideas, unsearchable riches will be at your disposal. Your task then will not be to make dry bones live (to fill out a mental skeleton), but to channel the tremendous resources unleashed. And yet even this will be no burden, for the Spirit is not an undifferentiated unity but rather creates its own unique manner of expression. The new wine comes in new wineskins.

A number of considerations suggest the reason why utter honesty is the gateway to new life and truly creative thought in preaching. One who is willing to risk his ecclesiastical or professional future—even his life—to become honest is thrown out of the realm of the spectator into the stream of existential or participatorial living. Since he begins to live passionately, not only will new and unusual experiences be his lot but that which formerly appeared routine and humdrum will be flooded with new light. Because he has become a house united he will become poignantly aware of that which he encounters.

Your experience will become vivid and passionate only to the degree that you are a house united. Your memory capacity will be enhanced because it

will no longer be dulled and shadowed by the conscious and subconscious repressive tendencies of conscious and subconscious guilt feeling. Two important conditions for a good memory will be fulfilled: the original experience will be vivid because you have become a house united, and it will be retained in recollection because there will be no motivational need for repression. All of life, all of nature, all of art will speak to you and through you because following the light you have encountered him who lights up every man who comes into the world.

● **Honesty—and Revelation**

Honesty is both the precondition and the accompaniment of revelation. The preacher who is unwilling to let his light shine, to be honest, cannot be a receptacle of new truth (living truth is always new and old) because (1) he is unwilling to obey the divine command to confess, to let shine; because (2) not having faith enough to obey, God cannot reveal, faith being the human side of revelation; and (3) because it would be dangerous to the Kingdom if disobedient men were entrusted with the mysteries of God. This is why when we disobey the divine command we "forget" his glory. When we come down from the "mountain" we must obey the voice heard upon the "mountain" or we shall surely forget that which we heard. New wine must be poured into new wineskins, else it bursts the old ones and runs out on the ground. Honesty which involves not only transparency but obedience also since true honesty is repentant—that is, stands before the perfection of a crucified Savior—is thus the precondition to revelation.

● **The Path to Power in Preaching**

Peter recognized the inextricable connection between honesty, obedience and revelation when he said: "lay aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word that ye may grow thereby." The condition of feeding upon the living Word of God, revelation, is to lay aside all guile, to become honest. The gateway to knowledge of the living meaning of the Christian good news is not primarily through spectatorial study but through passionate faith sufficient to do the honest deed. Preaching power is the accompaniment of the words of one who discovers over and over again new and glorious truth and preaches it knowing that the destiny of human bodies, minds and spirits hangs upon its declaration. And he will know this, for he will love life because his lips speak no guile.

When we become honest, when we

unite ourselves through confession, repentance, dedication and deed to our original light, and discover that broken light redeemed by the Holy Spirit, we no longer parrot the letter; we become prophets of the Word of God. Instead of following the artificial track of an anxious logic, we swim peacefully, if laboriously, in the lifegiving stream which flows from the throne of the living God. We preach then not with tense earnestness but with peaceful passion.

● **'Quit the Grandstand and Get Into the Game'**

When we become honest, when we discover ourselves upon our existential level, our words coming from the depths within us will appeal to that which is deepest in the hearts of our hearers. Deep will call to deep. Such confessional preaching is not simply advising others of the need to submit to Christ and follow him; rather, the hearer senses either consciously or subconsciously that the preacher is *now* undergoing the passion of obedience even in the very process of calling others to obedience! In such honest preaching there is no longer any split between the word and the deed; the word has become the deed and the deed the word.

To become honest is to quit the grandstand and get into the game which is not a game. It is to forsake the spectatorial function and become a passionate participator. No longer will you be a frustrated commentator, an onlooker, generalizing upon events around you, occasionally cast in the role of a crusader because of self-love, or because of the proddings of a tormented sense of justice; you will rather become one who has risked all to follow Christ Jesus. No longer will you be a house divided; you will have lost and found yourself in existence, in that which truly is rather than in that which, because of pride, you "dream" yourself to be. You will know the blessedness of being persecuted for righteousness' sake. You will not be as a dry land swimming instructor teaching motions to a dry land swimming class; you will be fighting desperately to save a child from drowning. You will know what abundant life is, for you will be passionately living.

If you will risk becoming honest, you will become the instrument of the Holy Spirit of God with power. If you seek preaching power as a possession, you will not find it; but if you will undergo the crucifixion of letting your light shine, it shall be yours *as long as you are honest*.

Challenge

By THOMAS CURTIS CLARK

THIS is no time for fear, for doubts of good,
For broodings on the tragedies of fate.

It is a time for songs of brotherhood,
For hymns of joy, of man's divine estate.
Though echoes of old wars depress the heart,
Though greed and hate still curse men's nobler ways,
Though foul suspicion blasts our life apart,
It is a time for confidence and praise.
Let prophets prophesy, let poets sing.
Our dreams are not in vain. The night is past.
Together, as new hopes are awakening,
Let us proclaim: God's Kingdom comes at last!
Our Babels crash. Let selfish flags be furled.
As brothers all, we build a Friendly World.

From *Poems for the Great Days*, by Thomas Curtis Clark and Robert Earle Clark. Used with permission of the publishers, Abingdon-Cokesbury Press.

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Who's Who In This Issue

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LUTHER W. YOUNGDAHL has been governor of Minnesota since 1947. A graduate of the University of Minnesota, he earned graduate degrees from Gustavus Adolphus College and the Minnesota College of Law, has won distinction as a member of the bar and served as city attorney in Minneapolis, 1921-23. He has been judge of the municipal court of the same city, of the district court of Hennepin county, and associate justice of the state supreme court.

Rev. LEWIS M. HALE is pastor of the First Baptist Church in Lincoln, Nebraska. A graduate of William Jewell College and of the Southern Baptist Seminary, he holds a D.D. degree from his alma mater and a Th.M. from Southern Baptist. He has served churches in St. Louis and Springfield, Missouri, and in Wichita, Kansas, coming to his present pastorate in 1944.

Having received his B.D. degree at McCormick Theological Seminary in 1931, Rev. H. RICHARD RASMUSSEN pursued postgraduate work at the Divinity School of the University of Chicago the following year. In 1932 he went to Carlinville, Illinois, as minister of the Presbyterian Church and of Clegg Chapel, Blackburn University, and is now minister of the University Church, West Lafayette, Indiana, where he ministers to many hundreds of students of Purdue University.

Rev. FRANK HALLIDAY FERRIS is a native of Brooklyn, New York. A graduate of Amherst College in

1914, he received his M.A. from Columbia University in 1917. In the same year he graduated from Union Theological Seminary. In 1931 he was granted a Ph.D. by Drew University. Having served pastorates in New York state, New Jersey and Ohio, he now ministers at Fairmount Presbyterian Church, Cleveland Heights, Ohio. This is his second church in the Greater Cleveland area.

Since 1939 Rev. SAMUEL W. MARBLE has been minister of Trinity Methodist Church, Denver. For seven years he was pastor of First Methodist, Albuquerque, the largest church in New Mexico. He is a graduate of Dakota Wesleyan University, which institution granted him a D.D. degree. In addition to his regular church activities, he is a frequent speaker at youth conferences.

Rev. ROBERT WAYNE McLAIN is a graduate of Berea College and of Boston Theological Seminary. After a year in the pastorate following his graduation from seminary, he undertook two years' graduate study at Duke Divinity School. Since then he has been engaged in rural work as pastor of the Moriah Methodist Church, near Greensboro, North Carolina.

Rev. LAWRENCE K. WHITFIELD is minister of the Millbrae Community Church, Millbrae, California.

Rev. FRANK K. EFIRD is pastor of the Virginia Heights Lutheran Church, Roanoke, Virginia.

Titles and Texts

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D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. C. "Victorious Living." Ps. 37:23-24—"When a man's life pleases the Eternal, He gives him a sure footing: He may fall, but he never falls down, For the Eternal holds him by the hand."

JOHN H. ALLEN, Mathews Baptist, Hudgins, Ga. "After the Atomic War—a Remnant." Amos 3:12—"as the shepherd rescueth out of the mouth of the lion two legs or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch and on silken cushions of a bed."

WHAT PULPIT READERS
ARE PREACHING ABOUT

WAYNE W. WITTE, First Presbyterian, Englishtown, N. J. "The Dangers of Dead Religion." Job 27:8-9—"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?"

H. K. GROSE, Presbyterian, Camp Point, Ill. "Dis-arm!" Matt. 26:52—"Put up thy sword."

MARVIN E. SMITH, First Christian, Lewiston, Idaho. "Jesus' Recovery Plan." Luke 4:18-19—"To set at liberty those who are oppressed." (R.V.S.)

PHILIP H. GREGORY, First Presbyterian, Brooklyn, Mich. "The Commandment of Joy." Matt. 5:12—"Rejoice, and be exceeding glad."

A. I. ZELLER, First Christian, Bainbridge, Ga. "Vision and Valor." Isa. 6:1, 8—"I saw the Lord. . . . Send me."

GEORGE W. WISE, First Christian, French Lick, Ind. "The Weight of a Man's Soul." Dan. 5:27—"Thou art weighed in the balances and found wanting."

HERBERT H. HAHN, First Methodist, Lee, Mass. "Building a More Friendly World." Mal. 2:10—"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

FREDERICK A. ROBLEE, First Presbyterian, Bay City, Mich. "Separation of Church and State." Matt. 6:10—"Thy kingdom come, thy will be done, on earth as it is in heaven."

FOR YOUR SERMON AND TEXT

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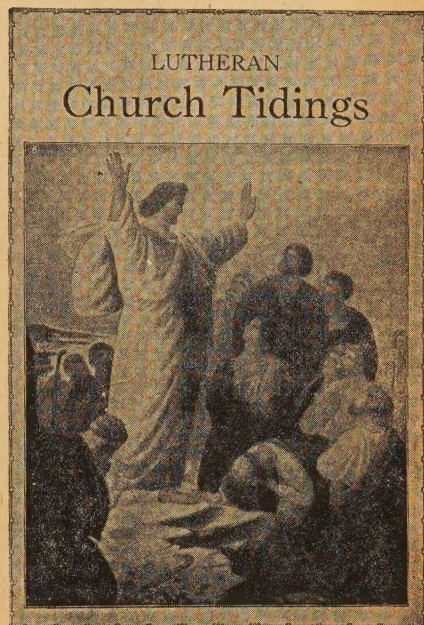
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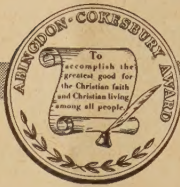
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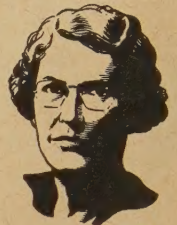
The Co-Winners of the 1948 Abingdon-Cokesbury Award



JOHN WICK BOWMAN

Robert Dollar professor of New Testament Interpretation at San Francisco Theological Seminary; an ordained minister of the Presbyterian Church, U. S. A. Founder and original editor of United Church Review, in India.

GEORGIA HARKNESS



professor of applied theology, Garrett Biblical Institute; an ordained minister of the Methodist Church. A staunch advocate of the ecumenical movement and of world peace. Author of numerous outstanding books.

The RELIGION of MATURITY

This solid, competent book concerns itself with the question, "What is true religion?" The author finds his answer in the mind of Jesus: what He took from his spiritual heritage; what He discarded; what He himself contributed and its meaning for our times—the religion of maturity. The subject matter is divided into five logical sections:

I. THE PROPHETIC WORD: *The Revelation of the Word; "Thus Saith the Lord"; Jesus and the Prophets.* A study of the prophets of Israel—their material; their psychological conditioning; the relevance of their message; their revelation of the Word of God; and how Jesus built upon their teachings.

II. JESUS AND THE RELIGION OF THE ALTAR: *The Religion of the Altar; "A sacrifice acceptable and pleasing to God"; Jesus and the Priests.* The religion of the priestly movement—in sharp and incisive contrast with the prophetic Word of revelation—and its method, ritual; and its goal, salvation in ceremonial observance and practice. The Last Supper, an acted parable of Jesus' prophetic offering of Himself for the sins of the World.

III. JESUS AND THE RELIGION OF THE BOOK: *The Religion of the Book; "The Scribes . . . sit in Moses' seat"; Jesus and the Scribes.* The religion of the scribes and Pharisees—their authority, tradition; their method, casuistry; the social expression of their religion, the Synagogue; and their chief weaknesses—the substitution of laws for law, legalism for righteousness, the sovereignty of the Book for the sovereignty of God. How Jesus used the law freshly and provocatively for the enthronement of God in the heart and life of man.

IV. JESUS AND THE RELIGION OF THE THRONE: *The Religion of the Throne; "Understanding in all visions"; Jesus and the Apocalypticists.* The prophet sees God's throne as established on earth, in the midst of history here and now, however dismal the prospect; the apocalypticist sees it only as a vision in heaven and without meaning, except by way of hopeless judgment for the present. Jesus' vision, experiences and stories, the fellowship founded by those who believed in Him and in His gospel.

V. THE RELIGION OF MATURITY: *The Old Wine; The New Wine of the Gospel; The New Wineskins.* The three religions of Altar, Book, and Throne—so grown up about the prophetic Word as to sap away its life into unproductive channels—seen by Jesus to be so morally inadequate to the needs of men that He prophesied their disuse. How the New Testament Religion of Maturity, the new wine of the Gospel, continues the stream of Old Testament revelation and is the Divine Act to complete the Divine Word—"I have come not to abolish but to fulfill"—and Jesus is its authority. The New Wineskins are the members of the Christian community (the Church) who live in close fellowship with Jesus as He desired and desires; new people in God, exemplifying both Gospel principles of individual freedom and communal fellowship, a Church—laity and clergy—wholly true to her Lord in the Christian way.

\$3

PRAYER and the COMMON LIFE

Miss Harkness writes with the conviction that "of all the things the world now desperately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer." *Prayer and the Common Life* is written for both private reading and group or class study and discussion. It bears the marks of a highly skilled mind, but is unencumbered by the specialized vocabulary which would make it forbidding to the layman. The manuscript is conveniently arranged in thirteen chapters, under three main divisions:

I. THE FOUNDATIONS OF PRAYER: *Prayer and Christian Belief; Prayer as Adoration and Thanksgiving; Prayer as Confession and Petition; Prayer as Intercession and Commitment; Prayer as Assurance and Ascription to Christ.* Here prayer is related to the basic Christian beliefs about God, man, and the world. The elements of prayer—adoration, thanksgiving, confession, petition, intercession, commitment, assurance, and ascription to Christ—are analyzed. Many important questions are answered, and vital suggestions given.

II. METHODS OF PRAYER: *Hindrances to Prayer; Ways of Praying; Private Devotions; Congregational Worship.* A study of hindrances to prayer which are other than problems of belief; the ways of praying—problems of method, times, and places, and prayer "without ceasing"; the period of private devotions, including devotional aids, posture and diction, what to do about distractions and wandering thoughts, and the test of achievement; the general principles and distinctive elements of congregational worship and worship by radio.

III. THE FRUITS OF PRAYER: *Prayer and Peace of Mind; Fear, Loneliness, and Grief; Sin and Guilt; Prayer and the Peace of the World.* Here the common disturbers of personal peace—frustration, fear, loneliness, grief and guilt—are stimulatingly dealt with; and the concluding chapter suggests the ways in which prayer can contribute to peace.

In terms of spiritual fruitfulness and enduring influence, Miss Harkness has produced a work of prime importance. It is high in intellectual content and popular at the same time. It discusses questions which are common to the lives of all people everywhere, regardless of opportunity or lack of it. As readers of the manuscript put it, "It will be a godsend to thousands, the best book on the subject since Buttrick's *Prayer* . . ." and "It does not repeat Dr. Buttrick's book at all. It covers territory all its own, in its own effective way."

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